LVCTA IACOBI:

OR,

A BONEFIRE FOR HIS MAIESTIES Double Deliuerie, from the Deluge in PERTH, *the* 5. *of August*, 1600. *And the Doomesday of* BRITAINE, *the* 5. *of Nouember.* 1605.

ECCLES. 10. 20.

Curse not the King, no not in thy thought, &c: for the foule of the heauen shall carrie the voyce, and that which hath wings shall declare the matter.

Serò sed seriò.

Seene and allowed.



LONDON,
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BRITISH MUSEUM

TO THE MOST happie Prince, IAMES the first, by the grace of God, King of Great *Britaine*, *France* and *Ireland*, &c.

YOur Maieſties moſt bleſſed deliuery by the power of God from that bloodie *Diluge* of PERTH, and this *Fierie Doomeſday* of BRITAINE, being to all your people a cauſe of Gods euerlaſting praiſe, & their preſent ioy, as the multitude made ſhewe by their *Bonefires*, whoſe earthly ſmokes in great meaſure aſcended the heauenly regions. It hath kindled ſuch a *Bonefire* in the furnace of my breaſt, as muſt needes bee knowne to your Maieſtie; whoſe Builder is an inward worker, whoſe Fewell is Affection, whoſe flames may well warme, but neuer harme you: and the more you anneere them, the more temperate ſhall you finde them, comforting ſuch as loue you, and conſuming ſuch as hate you: whoſe gleames I haue made firſt to glance on your Maieſties ſelfe, ſecretly and vnſigned; as being vnwor-

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thy (though they should euen please you) to present them; much lesse to come in your presence, if they should offend: leauing to your Maiesties most royall and vpright iudgement, as you finde my Fire well built, to set it where you will haue it seene: or being fallen from his grounds, more formally to reedifie it: or if of too grosse materialls, to purge the drossie errors of it: or if nothing of it like you, by a breath of your Maiesties mouth vtterly to extinguish it. Doe as you please (Sir) for so long as I liue shall I euer loue you. Your Deliuerer be alwaies with you. From towards the confines of your Maiesties *Canaan*, *Tuesday*, *Doomesday* 5. *Nouember*. 1605.

Your Maiesties most loyall and loving subiect, without any Aequiuocation.

Vniuocè-catholicus.

TO BOTH SORTS,

as well Vniuo-catholique, as Æquiuo-catholique Readers.

NO man lighteth a candle to put it vnder a Bushell; *and no man buildeth a fire of publike ioy, and shutteth it vp in priuate chimnies. Those Reasons haue ouercome my priuate resolutions: and howsoeuer the iust feare of my owne infirmities did awe mee; yet, seeing my betters perswade me, my dutie bindeth me to let it goe: And since the royall eyes both of* Clemency *and* Knowledge *haue once looked vpon it, what care who passe by it?*

That it was not then so early as others, take it not to haue beene my slownesse in beginning: for mine eares no sooner heard, then my heart reioyced, and my hand set it selfe a worke. Neither was it my longsomenesse in building it: for my whole bodie is but a chest of such fewell. Nor yet was it my feare it should quickly die; for vntill the memorie of the fact die, my Fire shall alwaies liue. But thus it is, whilst vpon the point of such a practise, all mẽs tongs wagged, most pens walked, & the whole world wondred, it was not then necessary my Fire should haue appeared, being fitter to awake men now from the slumber of forgetfulnesse, then to haue accompanied the triumphs of their ioyes.

That it goeth out thus namelesse, doe not impute it to

any

any feare of party bloodie, *or* firie; *howsoeuer, I must confesse my selfe much younger in Treatises then yeares: for who shall feare to defend his Country, so gratious a King, so glorious a cause? No, my Fire hath no feare, and in this could I willingly say*, Meme adsum qui feci, &c. *But thus it is; I finde that as the grauitie and greatnesse of Authors, bring often credite to bad causes, and make* Paradoxes *passe for probable: so, meane and obscure instruments darken most graue & true argumẽts; then while as no man knoweth the Author, all men will take them to the matter. Wouldst thou then haue mee leaue my Treatises? I beseech thee leaue thy Treasons: fire not our Parliament, and I shall not foile thy profession.*

To you then of the Vnivoque *sort, true Christians, loyall subiects: let my fire serue to quicken your memories, comfort your hearts, confirme your hopes, and encrease your thankfulnesse; calling backe your mindes to those Parliament mines: so that that day which was once thoght so admirable, may be held euer memorable. Forget neuer then these two restlesse* Arch-æquiuocators, *the Diuel in an Oracle, and a Iesuite in an Oath.*

As for you of the vocation of Aequiuocation, *halfe tongued, hollow hearted, and disloyal Subiects (for what serue faire words in so foule warres, where no quarters are kept?) To you, I say, could I wish my fire as a flame of your dreamed Purgatory, to diuide (not your soules from your bodies, as you doe with vs) but that seede of Sedition from your soules: that as you are the naturall breede of our soile; so ye might proue the loyall subiects of our Soueraigne.*

Let your submissiue Parere, *meete his sacred* Imperare, *and not dresse a* Perire *for him, his posteritie, and*

whole

whole ſtate, by a Popiſh, Antichriſtian, Aequiuocating Conſpiracie. But what talke I of Antichriſt? ſeeing the Iewes *and* Ieſuites *iumpe in one: the* Iewes *looking ſtill for Chriſts comming, haue loſt Chriſt come: And the* Ieſuites (*as all Romiſh Catholiques*) *looking for Antichriſts comming; hanging him on the hornes of their Altars, and harbouring him in their hearts, yet are loſt by their ouer-looking him.*

God almightie either ſeperate that Religion from you, or elſe both you and your Religion from our Region. Amen: withous Aequiuocation.

Yours as free as his Fire is,

Vnivo. catholicus.

Errata

Errata.

Pag.47.Aetnian,reade Aetnæan.
Pag.49.penult.In,reade I.
Pag.52.18.here it is no,reade here is no.
Pag..l.22.them,reade their.

LVCTA IACOBI:

OR,

Iacobs VVrestling.

HAuing both often and earnestly craued of the eternall God, that some happie occasion should present it selfe, whereby I might testifie to the world a part of such graces as he hath bestowed on me, (*Not worthy of the least of all the mercies, which hee hath shewed vnto mee*) to the glorie of his name who created mee, and for the weale of my King and Country: to both which, both by my birth and benefites hee hath bound me. Gen. 32.10.

The two miraculous deliueries of our ſoueraigne Lord King IAMES, from thoſe late (wee hope laſt) and moſt of all foule, and fearefull attempts, haue occurred: which, as they are to all, a matter full of endleſſe praiſe: ſo doe they draw mee to a more deep meditation, then to be ſmothered vnder the buſhell of my onely breaſt. And therefore haue I (though hardily, yet) moſt humbly publiſhed the ſame vnder the title of the *VVraſtling of Iacob*; with which, as they haue many diſſimilitudes; and of theſe not a few fit for this purpoſe: ſo are they in many things much like, both in the preparation and action; and many good leſſons likewiſe reſulting vppon the applying of the ſequels in *Iacobs* victory, to that which wee iuſtly expect in this of our victorious *Prince*, as in the diſcourſe following ſhall apeare.

GEN. 32. verſ. 24, 25.

VVhen Iacob *was left himſelfe alone, there wraſtled a mã with him vnto the breaking of the day. And he ſaw that he could not preuaile againſt him: therefore hee touched the hollow of his thigh,*

and the hollow of Iacobs thigh was looſed, as he wreſtled with him.

Let no man thinke it preſumption to compare theſe two *Iacobs*, a great *Patriarch* with a great *Prince*, a *Father of the faithfull*, with the *defender of the faith*, and a wraſtler in the ſhadowes of that heauenly *Canaan*, with a wraſtler for the ſubſtance of our heauenly *Ieruſalem*.

Before we enter then to the deſcription of theſe wraſtlings, we haue firſt to ſpeake of the perſon: then of the preparation to it.

In the perſon is to bee conſidered: firſt, his name: then, his quality & courſe of life.

Protaſis, or Propoſition.

His name (*Iacob*) hath two ſignifications; one by the firſt impoſer, his father *Iſaac*; an other from his wraſtling, impoſed by God. In the firſt it ſignified a *Supplanter*, becauſe hee helde his brother *Eſau* by the heele at their birth, beeing twinnes. The other ſignification is a *Wraſtler*, although different, yet not diſagreeing from the former: for euen from that ſame holding

him by the heele, yea before it, begun their wraſtling, by the oracle of God, in the bellie of their mother *Rebecca*.

Gen. 25. 23.

Apodoſis, or Application.

Our firſt compariſon then is from a ſimilitude: for ſo hath our ſoueraigne Lord for his name *Iacob* in that language. The ſignifications, though not ſo fully agreeing in his perſon, may yet apparantly bee thus farre deriued.

Firſt, although his Maieſtie be not halfe a birth, as was *Iacob*, but one & onely ſon, cutting ſhort thereby all diſpute of titles and birth-rights with elder *Eſaues*; yet, as God ſaide to *Rebecca*, *Two nations are in thy wombe, and the one ſhalbe mightier then the other, and the elder ſhall ſerue the yonger*: ſo in the perſon of our princely *Iacob*, were two nations borne, to wit, *Scotland*, and his *Canaan, England*: whereof the elder may be ſaid to ſerue the yonger, in ſo farre as *England*, &c. being iuſtly *maior* or *melior*, is now come vnder his Maieſties gouernment, beeing then of onely *Scotland*, and ſo *meritò minor*. Thus be-

Gen. 25. 23.

begunne he also (as did *Iacob*) his wrastling euen in his *Rebeccaes* bellie; to wit, with that olde *Esau*, the roote of those rauenous *Ruthuens*, grandfather to this *Italian Edomit* the late Earle of *Gowrie*, who preased to diuide his Highnesse *in* and *from* his mothers wombe, as is more then manifest: whom God of his eternall prouidence brought forth in this world, to the inheritance of his birth-right, and preseruation of this nation: and so is he iustly called a *Iacob*, a *Supplanter*, or a *VVrastler*, not a deceiuer, nor vsurper.

As to the second signification, how farre he hath proued a *VVrastler* indeede, shall be shewed in the owne roome. And thus for the name.

The quality and course of life, hath two points, before his wrastling, or after. Before, either *vnmaried*, or *maried*: *vnmaried*, first, in getting the *birth-right*, then the *blessing*.

Protasis, or Proposition.

When that rough & red *Esau* was come

Gen. 25. 25, 26, 27. out, *that cunning hunter*, fit for the fields, *Iacob was a plaine man, and dwelt in tents*. Here in the course of their liues are opposed, *plainnesse* to *cunning*, *simplicity* to *fraud*, and *indwelling in tents*, to a *wilde barbarite*. For both the diuine oracles & their performances must teach vs, that these notes are good in *Iacob*, and bad in *Esau*. *Iacob* was a *plaine man*, not that hee was doltish, no, for as hee was a Doue, hee was also a Serpent, according to the saying of Christ. and so hee proued a *plaine man*, in his walking vprightly before God: a Serpent in his wise cariage at his encounter with *Esau*. Now, cunning hunting in an other then *Esau* (who postponed his birth-right to his pottage) is no opprobrie. Againe, *Iacob dwelt in tents*; which some apply to the tents of *Melchisedec* or *Sem*, that Priest of the most high God, and so discharged dutifully that law of the first borne, in the sacrifices and seruing of God, and was therefore found worthie of the birth-right, which *Esau* set at naught, by his running astray in the Wildernesse, and selling it for a messe of pottage.

Apodosis, or Application.

When those blood-red and rough E*saues* who stroue with our princely *Iacob*, were ouercome first by his birth: then grew hee (and indeede greatly hath hee growen) in the *plainnesse* of *Iacob*, and his indwelling in tents, as a Doue and as a Serpent: *plaine* in all his waies and vpright: else, let such charge him as haue beene frustrate by his fraud. But lacketh hee either worldly wit, or heauenly wisedome with *Iacob*? witnesse all such as haue either conferred with his Maiestie mouth to mouth, or yet read his manifold Treatises by himselfe done: and doubtlesse then shall they not aske, if hee be learned, but how hee hath learned? or rather, what hath hee not learned? either in the Naturall workes, or Supernaturall word of God. Surely hee dwelleth in *Iacobs* tents, and hath suffered tentations with *Iacob*, and beene, almost from his infancie, euer a making pottage with *Iacob*, to pleasure a world of wilde E*saues*. A second King of *Salem* bringing peace to all his people. Hath he not beene led, as it were, in the wil-

wildernes of tentations by cunning Hunters, and cunny-catching *Esaues?* who haue sometimes persecuted his owne person, sometimes the tents of *Iacob*, Religion it selfe both publikely and vnder pretext. Haue not golden hills bene promised him to leaue *Iacobs* tents? yet did his Maiestie euer resist in that same strength by which he now lately preuailed: and said not with *Cæsar* and others, *Si (si) iusiurandum violandum est, regnandi causa violandum est.*

But here mee thinkes I doe euen heare some obiecting against certaine breaches, slippes and errors, escaped in the course of our *Iacobs* gouernment. True, else hee were not a *Iacob*, but a *Iah*, that is, a God. And were there not euen in that Patriarches house strange errors, when hee bad them remoue their strange gods? But such were then our *sottish*, *scottish* humours; and such are now our *brutish*, *brittish* humours, to be euer loose tongued, rather *imputing*, or *imping* (as it were) faultes in our Prince, wherof he is free; then either supplying his infirmities, or praising his vertues: as if all were then repaired, when the Prince is re-

Gen. 35. 2.

proa-

proached, but of this afterwards. This one thing auouch I onely here, that our *Iacob* hath (I will not say of all men, fearing flatterie) but of all Princes, Monarches, both most and best mixed knowledge in manifest & worthiest matters. One word then, God encrease and sanctifie.

This for the *Birth-right*: followeth the *Blessing*.

Protasis, or Propositon.

Iacob thus enioying worthily the *Birthright*, must needes haue also the *Blessing* belonging therevnto, which his mother *Rebecca* bringeth also to passe. *Gen. 27. 5.*

Apodosis, or Application.

Our *Iacob*, (hauing since his birth, for both his parents, but his onely mother as *parens partus aut sanguinis*, and her late Maiestie of *England*, as *parens possessionis seu hæreditatis*, and so iustly his mother) hath (I say) in spite of all repining *Esaues*, borne away the blessing proper to his birth-right, in

both his mothers. For as to his owne naturall mother, howsoeuer such *Esaues* as stroue with him in her belly, went about by all meanes to frustrate him of her blessing, by throwing her from her throne, and inuesting him in the kingdome before he was ripe, putting the scepter in his hand before he was able to beare it, & the sword before he could sway it; yet, he growing in yeares, and more in grace, his obedient behauiour, together with his innocencie, so sweetely smelled in her nose (* as did *Iacob* to his father) that shee proued both a louing *Rebeccah*, and a blessing *Isaac* to her Princely *Iacob*.

Gen. 27. 27, 28.

As to his other *Rebeccah Hæreditatis*, whom our *Iacob* in end onely had for all, and did vse as all; the world did see, how little all such *Esaus* as stroue in title with our *Iacob*, did preuaile at her hand; yea, and kept vnder by her hand; and the full blessing reserued to her owne *Iacob*; howsoeuer shee relented the publication of it, partly looking to her selfe, whom she must first loue; partly like a louing mother, sometimes frowning on that childe shee best loueth. But as

her

her Maiestie waxed olde, and became full of daies, and dimme eyed with *Isaac*, shee then called for her *Iacob*, and so fully blessed him. *Gen: 7. 1.*

Thus farre, both of the *Birth-right* and *Blessing*. Followeth the *Mariage*.

Protasis, or Proposition.

Next is *Iacob* set on his *Mariage*, and sent to his owne kindred, forbidden by his father to match with the *Cananites*. Whereby is shortly meant, not onely the carnall alliance, but also and more, the spirituall coniunction to be respected. *Gen. 28. 1.*

Apodosis, or Application.

Our *Iacob* being now without father or mother naturall, is by that all-sufficient God of *Iacob* instructed, conducted and restrained from matching with the kindred of *Cham*, promising him golden hills, & *Canaan* before the fulnesse of time, if so be he would leaue the tents of *Iacob*, *Religion*: and

ſo is hee mooued to goe: euen to his owne kindred, with whom his predeceſſors had happily matched before, and neerer to the tents of *Iacob*.

This point of the *Mariage* hath alſo two parts. Firſt, *Iacobs* Iourney. Secondly, his ſucceſſe in his Mariage. The Iourney againe two things. Firſt, the courſe of his paſſage. Secondly, his viſion in his paſſage.

Protaſis, or Propoſition.

Iacobs paſsing was towards the Eaſt, his trauailes long and wearifome.

Apodoſis, or Application.

Our *Iacob* held alſo Eaſtward, and (beſide the ordinarie cuſtome of Princes) paſt in his owne perſon *per mare, per terras, per tot diſcrimina rerum*. Followeth the *Viſion*.

Protaſis, or Propoſition.

Gen. 28, 12. *Iacob* ſaw a Ladder reaching to heauen; Chriſt with Angells on the Ladder *going vp*

and

and downe: God aboue it, promising two things. First, to bee his God, and bring him backe againe. Secondly, to giue him that same Land of *Canaan* that hee promised to his Fathers, *Abraham* and *Isaac*, &c.

Apodosis, or Application.

Our *Iacob* well instructed in that Vision of the Ladder, Christ our Sauiour; hee found the fruites and performance of the first part of the promise of those ministring Angells, who walked (as it were) vpon the verie *Ship-ladders* for his safetie, against these droues of diuellish *VVitches*, as hee twice crossed the seas: here was hee our *Iacobs* God, thus brought he him safely home.

As to the second part. The correspondence may bee thus applied (without offence) speaking of *Canaan*, not as it was a type of the Kingdome of heauen. *Canaan* was thrise to three seuerall persons promised, to *Abraham*, *Isaac*, & now here to *Iacob*: So is our *Iacob* (now enioying his *Canaan*) euen the thirde person from his grandfather, who first issued out of the loynes of

King *Henry* the ſeuenth, whoſe line expired in the perſon of that renowned Ladie, the late Queene *Elizabeth*, who contented to liue continent, and ſo wedded to Virginitie in her choiſe of *Chaſtitie*, full 43. yeres in peace and piety gouerned her people; a mirror to her ſex, a miracle to her age, and a patterne to all princely poſterity: who as at her departing, ſhe did part her people with a great bleſſing; ſo did ſhe impart to them a greater, in the perſon of her and our *Iacob*; a
1. *King.* 5. 4. *Salomon*, ſetting all his ſubiects at reſt on all ſides from all their enemies, of whom ſhe might iuſtly ſay, *Si non peperi, ſaltē reperi quem peperiſſe volui*: delighting euer ſince his entry (moſt *Salomon*-like) in the works of *Vnitie*, by knitting in one the heartes of his Kingdomes, already ſeated in one Continent, a cauſe to make vs coaleſce in one: and both by ſea diuided from Princes adiacent; proclaiming hereby, that no forrainer ſhould beare rule in this Iland; whereof that Law, *Nemo tranſmarinus, &c.* was a prophecie: both of one language, telling vs that we are
Gen. 11. 6. 7. not to build vp a *Babylon* by diuiſion, but reedifie a *Ieruſalem* through power of that

Vnitie, which hath for the most infallible bond of our *Vnion*, ioined vs already in one *Religion*: onely impeded by the common enemie, both of his title, and life, *Dolmans*, *Persons*, traitour Catholiques, deuouring all vnder colour of *Religion*.

But if these *Doomesday Priests* had euer said *Messe* vpon this Altar, of the old Testament, *Cursed be hee that remoueth his neighbours march*: then had they no more transferred the right of a Crowne for Religion, then Religion for a Crowne. No, *Iacob* and *Laban* when they parted at *Mizpa*, were of diuers Religions, and swore by diuers gods, that they should not come ouer that march for others euill. Or if the Popes in this point were as good nowe, as was *Numa Pompilius* that *Romane* King, who placed that stone *Abaddir*, as the God of Marches in their Capitole, punishing the transgressors by death; then (I say) the Popes priests had preached with *Pompilius* the god of *Marches*, more then the God of *Messes*: the first beeing plainer in the Scripture then the other, and not to stirre vppe such *Esaues* to quarrell *Iacob* in his Birth-right.

Deut. 27. 17.

Gen. 31. 53.

But

But let that Ethnicke teach thoſe Catholiques. Onely hath this corner of my *Bonefire* delited to ſport it ſelfe, with theſe two delightfull Princes, *Rebecca* and her *Iacob*. Followeth the ſucceſſe of *Iacobs* Mariage.

Protaſis, or Propoſition.

The cheefeſt bleſsing heere recounted, is, the beautifull children that God gaue to *Iacob*.

Apodoſis, or Application.

So hath our *Iacob* more *Oliue plants about his table*, then moſt part of chriſtian Princes. *Pſal.* 128 4. And thus farre for the Compariſon of our two *Iacobs*, in name and life a *Simili*.

Their Diſsimilitudes.

Protaſis, or Propoſition.

The Patriarch *Iacob* had but one *Eſau*.

Apodoſis, or Application.

Our princely *Iacob* had many *Eſaues*; a diluge of *Eſaues*, a Doomeſday of *Eſaues*.

The Preperation to the VVrastling.

Protasis, or Proposition.

Now *Iacob* taketh his Iourney at Gods command to make for his own Country, where *Esau* was before him, whose terrors began againe to touch him: which he had hitherto escaped by his mothers meanes. *Gen.* 31. 3. 27, 42, 43.

Apodosis, or Application.

Our *Iacob*, being about some fourteene yeres of age, taketh the fields & the authority in his owne hands; & so is by the son of that old *Esau*, who wrastled with him in his mothers wombe, the second time assailed. Thus are the mother & the son, Princes; by the father & the son, traitours; twice persecuted: for the which this second *Esau* afterwards lost his head. *Ruthuenrode.*

The Dissimilitudes of of those Iacobs in their Preparation.

Protasis, or Proposition. 1.

Iacob the Patriarch feared his brother *Esau*, because hee had preuented him, both

in his *Birth-right* and *Bleſsing*: and ſo the leſſe danger being foreſeene.

Apodoſis, or Application. 1.

Iacob our Prince, had no feare, becauſe no fault: and ſo the leſſe feare, the more daunger: for *Eſau Gowrie* had his Birth-right preſerued to him of our *Iacob*, which olde *Eſau* his father had iuſtly forfeited. And thoſe Catholique fire-brands held moſt of their honours of our *Iacob*: Many oddes.

Protaſis, or Propoſition. 2.

Iacob goeth to his brothers roomes, to poſſeſſe himſelfe in *Eſaues Birth-right*, and thence is his feare.

Apodoſis, or Application. 2.

Our *Iacob* is bidden by *Eſau*, and ſo looked to be welcome: ſo, that *Iacob* doubted; our *Iacob* truſted *Eſau*.

Protaſis, or Propoſition. 3.

Gen. 32. 13, 14, &c. Againe, *Iacob* ſent gifts to aſſwage *Eſau*.

Apo-

Apodosis, or Application. 3.

Our *Iacob* is propined by *Esau*, promised great wealth, heapes of gold.

And thus for the preparation.

Followeth the Comparison of the Esaues.

First, a Simili.

Protasis, or Proposition. 1.

Esau was red.

Apodosis, or Application. 1.

So are our *Iacobs Esaues*, blood-red, and fire-red.

Protasis, or Proposition. 2.

Esau was a cunning Hunter, and dwelt in the fields.

Apodosis, or Application. 2.

Esau Gowrie was (as wee call it) a cunning *Realm-raker*, a hunter, able to catch the Diuell. And our *Roman* *Esaus*, cunning *Pharisies, compassing Sea and land, to make one of their profession, and so make them seuen-fold more the sonne of Sathan* then before. *Mat. 23. 15.*

Similitudes of our Iacobs, Esaus *amongst themselues.*

They haue first one generall cause. Thou killedst olde *Esau* my father (said bloody *Esau* to *Iacob*) and *Romane Esau*, thou killest our father the *Pope*: an honourable quarrel for *Iacob*.

Answeres for Iacob.

1 *Esau Gowrie* thy father, was a Traitour to the King; and so the law killed him. But as I was then *Minor*: so by my owne clemencie haue I put thee in better case then I found thee.

2 *Roman Esaues*, your father was, and is still a Traitour both to God and Kings, whom God by his breath hath and shall abolish: which as it began ere I was borne, so haue I neuer yet put you in worse case then I found you.

Secondly, they had all one end, destruction of Prince and people, sword and fire, body and soule.

Follow the Dissimilitudes of the *Esaus* of those two *Iacobs*.

Protasis, or Proposition.

That *Esau* was elder Brother of that *Iacob*, and so by lawe of nature might challenge a preheminence.

Apodosis, or Application.

Our *Iacobs* *Esaues* were all younger, no brothers, but subiects bound to *Iacobs* obedience.

Protasis, or Proposition.

That *Esau* denounced a faire warre, by open conuocation.

Apodosis, or Application.

Our *Esaues* pronounced a false peace, by lurking *Æquinocation*.

Protasis, or Proposition.

Esau *and* Iacob *met and were agreed*, and so *peace*. *Gen.* 33. 1.

Apodosis, or Application.

Our *Esaus* also met our *Iacob*, and were agreed, and so perfide. For first, *Esau Gowrie*

(as my ſelfe was both eare and eie witnes) at his firſt reencounter with our *Iacob* at *Falkland*, was thus by his Highneſſe entrea ted; that as he had ſeen more thē others his fellowes, and (as his Maieſtie had heard) made good fruites of his trauailes: ſo hee would pray him to giue proofes and preſi-dents of it in the partes of his preferment, for reformation of ſuch enormities as his Maiesty was then about. All was accepted & promiſed. But he was hollow-hearted, as he quickly proued: for he æquiuocated.

Againe, *Romane Eſaus* met (among others) our *Iacob*, both at his entry to *England*, and at the *Parliament*: yea ſome of them receiued to inward ſeruices. In this they all agree, that from, and in the ſame place they agree-ed with *Iacob*, the one inuited, the other de-uoted him to his death. A bloody ban-quet! A firie Religion! The firſt ſacked bo-dies, the ſecond ſacrificed ſoules: not a *Sa-lomons* ſacrifice to dedicate houſes, but to ſa-crifice both *Salomon* & his houſes: not with fire from aboue, but from the bowells of the earth below: nothing of God, but all of the Diuell their deuiſer: a fine *holocauſt*, *a Ca-*

2. *Chro.* 7. 5.

tho-

tholike sacrifice, a faith! as Catholique, as the whore that hatched it, euer either purging by the force of her powder, or *poisoning with the cuppe of her fornication, all the Princes of the earth. *Rev. 17. 2.

Thus for the Comparison of *Esaus*. Followeth now the Wrastling it selfe.

And when Iacob *was left alone, &c.* Gen. 32. 24.

When Man is weakest and most solitarie, then are all sorts of assaults most forcible. *Iacob* was now alone, not so much as the day-light to beare him witnesse. But as to the similitudes of these wrastlings, are not that *Iacobs* recorded in *Genesis*? And our *Iacobs*, yet scarce past our eyes, much lesse our memories; and are also fully recorded according to the truth to the posteritie: so that I (who will neither adde nor paire) can nothing mend them. Onely I doe obserue here, how the almighty God did furnish our *Iacob* with weapons fitting each conflict: against bloody *Esau*, with *Force* and *Eloquence*. *Force*, in clasping (as he did) with him. *Eloquence*, as with stratagems to compasse him.

Elo-

Eloquence, a rare vertue, and rareſt in this Prince, in whoſe tong, ſo many good languages dweli, as in their naturall ſoile.

Againſt fierie *Eſau*, with more ſubtile weapons, *Iudgement* and *Prouidence*: *Iudgement*, in conſtruing that Letter to *Monteagle*: *Prouidence*, in ripping vp the danger. O here did *mount* an *Eagle* in the heauenly skie of our *Iacobs* iudgement, elſe both Prince and people had flowen as fierie Eagles in the ayre. Here became our *Iacob*, from a milde *Doue*, a wiſe *Serpent*: elſe both Prince and people had beene ſtung with firie Scorpions. And here our noble hunting *Iacob*, out-hunted thoſe *Romiſh Eſaues*, elſe both Prince and people had taſted a pipe of Catholique *Tobacco*.

The differences of the VVraſtlings.

Protaſis, or Propoſition. 1.

God wraſtled with *Iacob*, in ſhape of a man.

Apodoſis, or Application. 1.

Men poſſeſſed, or Sathan in ſhape of men wraſtled with our *Iacob*.

Pre-

Protasis, or Proposition. 2.

God wrastled with *Iacob* for assurance of his safetie from his brother *Esau*.

Apodosis, or Application. 2.

Our *Iacob* wrastled with his deadly enemie, fighteth before he feareth, and triumpheth before hee be knowne in the field.

Protasis, or Proposition. 3.

God wrastled with *Iacob* for confirmation of his faith.

Apodosis, or Application. 3.

Our Doomesday priests blow vp our *Iacob*, because he will not renounce his faith: a meruailous Religion, all standing by miracles, dead mens bones, reliques for exorcismes, new found *Ladies for all olde diseases. And now, hell it selfe, a fire for kindling of a Catholique Religion. *En hic, illic, & esthic est Christus Rome.*

Virgo Hallensis, & asperi collis. Lypsius.

And he ſaw that he could not preuaile againſt him;
Gen. 32.25. *therefore he touched the hollow of his thigh.*

Protaſis, or Propoſition.

God wraſtling with *Iacob*, could not, that is, would not preuaile; for ſo was his purpoſe; yet hee touched the hollow of his thigh, to witneſſe vnto him that hee was a mighty Wraſtler, and for a remembrance to ſeeke for his help in the day of affliction.

Apodoſis, or Application.

Our wraſtlers could not, becauſe God would not ſuffer them preuail, yet had they power to touch the hollow of our *Iacobs* thigh, by reaſon ſo much blood was ſhed for his ſafetie, which is iuſtly cõprehended vnder the perſon of *Iacob*; yea, one indeede thruſt throgh the very thigh: teaching therby our *Iacob*, that this conflict ſhould not paſſe (as no more did it) without a memoriall for his amendement. And ſo, howſoeuer he eſcaped in his owne perſon, yet looking on thoſe whoſe blood bled as in his owne body: of which, two yet aliue and linked to *Iacob*, as out of diuine prouidence

Viscounts Fenton, and Hadaington.

for two witnesses of Gods mercy, & two wakeners of their Maisters memorie for a perpetuall thankfulnesse of this deliuerie.

And the man (or God in the forme of man) *said, Let me goe, for the day appeareth: but hee said, I will not let thee goe, except thou blesse me.* Gen. 22. 26.

Protasis, or Proposition. 1.

The day thus appearing, and *Iacob* being victorious, the Angel then would haue bin gone. But *Iacob* fearing more and great wrastlings, would first haue a further blessing.

Apodosis, or Application. 1.

Thus also did appeare the daie to our *Iacob*, as well from our *Diluge*, as our *Doomesday Papists*, who wrastled indeede most in the night. And God grant a fullie clear day for clearing the cloudes of this last wrastling: for which my *Bone-fire* kindleth two lightes from two corners. The one, to let vs throughly see and examine the causes giuen out by these *Esaus* against our *Iacob*. The other, for a deuouring death to al such as haue wrongfully wrastled.

The cauſes (as the *Eſaus*) were two-fold; *Blood* and *Fire*; *Blood* in the *Parthian Eſau* of *Perth*, falſly charged (as ſaide is) and truly remoued both by law and minoritie. But now turne it ouer, *Iacob* is *Maior* and victorious; then purge the land from blood, elſe what excuſe againſt the next bloodie wraſtling: for though *Gowrie* falſly alleadged blood, yet did God at that time iuſtly wraſtle with *Iacob* for blood: yea, blood had then moſt like a flood of *Noah* drowned the land: ſo that whilſt your Highneſſe was on the toppe of all *Gowries* houſe, yet were you in blood to your gorge. But ſince it pleaſed our good God to make euẽ *Gowries* owne houſe your *Arke* of *Noah* in the midſt of that diluge, and alſo to ſettle ſince, the great Arke of your royall eſtate ſo pleaſantly vpon theſe ſweet *Mount* of *Armenia*: it followeth then (Sir) that like a faithful *Noah* you ſend out ſtill ſome to ſpie, how the diluge of blood decreaſeth in your land, not *Corbie-meſſengers* (for wee haue too many ſuch in truſt already) but *Doues*, more neere to *Noahs* owne nature.

Gen.7.

Or Rauen-meſſengers. Gen.8.7,8,9

Now (Sir) theſe be my moſt temperate

flames

flames I spoke of at the beginning. A base affection will (euen in your presence) proclaime your praise, & perhaps, a part againe disclaim his colors, & æquiuocate; so haue I here made you a *Iacob*: but it must be a mighty loue dare speake once of a Prince his escapes; and this dare I, knowing I deale not with a proud *Pope, non possũ errare*; but with a most christiã king, knowing *Quis sit qui non erret*. And therefore, lest I be met with the *Philosophers* reply, who being asked, which of all beasts he held for most cruell, answered thus, *Ex feris, Tyrannis, ex mitibus adulator*, will I (I say) be about to be as free (if it bee possible) from flattery, as they haue found your Maiesty frõ tyranny; telling them (and most truely) that as those bloody escapes were not the faultes of your person, but of your Time, not of Nature, but necessity, frõ customs tyranny, not your authority, born before you, & buried by you: So hath your Highnesse already wel begun to giue vs (as with *Noah*) a new generation, both by according our barbarous feedes, or enmities, and crying downe our cut-throte pistolls; wherein your Maiestie had euen a newe

wraſtling and ſmall aſſiſtance. Onelie reſteth then, that as you are a *Iacob* and a noble Hunter (not forgetting your calling with *Eſau*) you out-hunt ſtill all ſuch bloodie Hunters as brought you to thoſe bloodie bathes you then eſcaped. So noble hunting *Iacob*, ſince your Horne is alreadie blowen, the Forreſt your own, the Foxes a foote; your louing ſubiects your Hounds, God the Maiſter Huntſman; goe on in this happie Huntſ-vp, whoſe hollowings are ſo well heard by that *holy one of Iſrael*. And thus for the cauſes of our Diluge.

The cauſes of our *Doomeſ-day* are more ſubtile & quinteſſented. Religion grounded on traditions, the chiefe foundament of all Treaſons, whoſe principles are *Fire* and *Brimſtone*, whoſe ground is from the decay of Kings and Countries, and whoſe end ſhall bee *Sodome* and *Gomorrah*. Here (as *Eſau Gowrie* falſlie vrged blood) doe *Romane Eſaues* falſlie vrge firie perſecution, whereof our *Iacob* is moſt, (if not too much) innocent and free: yet God iuſtlie wraſtleth heere with *Iacob* for fire, that is, a firie tri-

all,

all, too long neglected for purging this Land, from such firie breathed Catholiques, increased by his Maiesties too much clemencie.

This error (Sir) as the former, we know to be no waies of your nature, howsoeuer of negligence: for as Princes are saide to haue manie and long eares, yet heare they (for the most part) but what their subiects bring to them. And wee know this Catholique cause hath beene often disputed (and perhappes to your owne face) vnder *est, & non est*; both touching their growth, and your danger: and the Negatiue rather preuailing, because Runnagates were cropen in credite that coulde æquiuocate; till now your Maiestie hath had so liuelie a demonstration of it: so doe I here (as a man of his maisters owne Religion) auouch that *Ita est*; yea, much better haue we seene it goe since we knew your Maiestie neuer better minded then now. Then (Sir) *est*, you haue escaped it, *erit*, beware with it, vnlesse in time you see too it. Alas, that sacred eares should bee concredited to Syrene tongues.

The

The other corner of my Fire, was for a light to ſearch out and puniſh this late Catholike Treaſon. Away then (Sir) with too much of your olde clemencie: Clemencie, the moſt dangerous companion that euer your Maieſty caried about with you, howſoeuer a part deſiderated in many Princes. For of all the rebelliõs your Highneſſe hath bene exerciſed with from your cradle, this of Doomeſday is the onelie perfection.

Some ſeemed in your life (though vnlawfully) to redreſſe their own particulars. The diluge, by your death, a general deſolutiõ: but this *Doomeſday* (as ſaid *Winter*) ſtrook at the roote, & ſo fell all the branches. Thé (Sir) howſoeuer you refer the* puniſhment of treaſõ to the diſcretiõ of the Prince, willing therby in ſome caſes to mitigate the ſeuerity of ſome merciles Monarches, yet in this point, pardõ vs your people, who muſt bee a chiefe party, euen to tell your Maieſtie, that none guilty can eſcape correction.

In his Confeſſion. Baſilicon Doron.

As a husband (Sir) you are but a priuate man; and as a father, but priuate; then if your owne halfe, or owne bowells, could haue thus offended, Correction onely as a

Prince

Prince are you a publike person, & in that case, are we *alterum Relatum*: whose nature is, (as your Maiestie well knoweth) that the one being taken out of the way, the other quite perisheth: wee haue beene coupled thus with your Maiestie neere some fortie yeares, and if our head now should be so vntimely cut off, our old bodie, with a young head, (howsoeuer of highest expectation) might bee feared to produce monstrous effects.

Then he saide (to Iacob) *what is thy name? who answered*, Iacob. *And hee saia, thou shalt bee called* Iacob *no more, but* Israel: *for since thou hast had power with God, thou shalt also preuaile amongst men.* Gen. 32.26, 27, 28.

Protasis, or Proposition.

Here *Iacob* receiueth of God to the former benefite, that future blessing whereof that was a type, sealed vp now with a most forcible sacrament in changing of his name; and was fully performed in his posterities enioying of *Canaan*.

Apodosis, or Application.

We haue here also on both sides (*Iacobs*, and his *Esaus*) certaine sacraments, signes and prodigies. One difference is, that our *Iacob* now enioyeth his *Canaan*, which that Patriarch had here, but in expectation: wherein our *Iacob* hath had also a change in some sort of his name from *Sixt* to *First*, from *Scotland* and *England*, to Great *Britaine*, thereby vniting, as it were, so many Tribes vnder one title of *Israel*.

Our signes were, those strange and extraordinarie workings of the firmament aboue, preceeding the blast.

Our prodigies were, these strange generations of Lions in the Tower, whilst the Traitours build in the Towne. Some thought *mala omina*, because wee were too neere *mala omnia*; but I construe it rather as a mercie of God, who, as hee had giuen his Maiestie by true discent from one hundred and sixe grand-fathers, a Lion to his Armes, and planted in his heart that true *Lion of the Tribe of Iudah*: so would hee seale

vp

vppe vnto him, how strongly hee would stand for him in this wrastling, by making rather a Creation then Generation of Lions, to carrie, as it were, his Maiesties own word *In defence* against all such as *shall fight against the Lambe.* Rev. 17. 14.

On the part of our *Esaues*, were also changed names, for changing of Kings and Nations, as was in *Faulkes*, that Cotholique *Falcon.*

Then they tooke (their) blessed sacrament, onely fit for sealing vp so bloodie a sacrifice. Now *qualis pater, talis proles*, the *Pope* and his *Packe*, their *Primar* their *Pattent*; their *Sacrament*, their *Seale*; the *Pope* their head; Good Lord who was *Priest?* Of Conscience I might bee perswaded it was the *Diuell* in his *Pontificalibus*; all good *Æquiuocators.* *Winters confession.*

But alas, for a little of our *Iacobs* serpentine wisdome here, to examine this subternaturall operation of this their Sacrament, as whether there was in it a perfite Transubstantiation or not. And if a perfite Transubstantiation, *tantus, quantus, totus, quotus, talis, qualis, & cætera, reliqua, omnia, nihil,*

conforme to their fictions, then what did it ſeale vppe in theſe receiuers? *Saluation* or *Damnation*? If Saluation, then farewell heauen for my part: for ſuch a villanie was neuer heard of ſince firſt the *execrated Pope* was *ex-ſcreated*. Damnation? who dare iudge, leſt he be iudged? for it may be (and God grant) they die penitent, and ſo be ſaued. I haue knowne the bleſſed Sacrament worke in men, both a ſorrow and abſtinence from ſmaller ſinnes: but to ſwallow their God, for ſealing vppe a reſolution in ſo many harts, to ſacrifice their owne ſoueraigne Lord, with ſo manie ſoules; nine *Pater Noſters*, that is plaine Poperie.

" True Religion is like true coine; it hath " alwaies on the one ſide God, in ſome " word, and the King on the other: whatſoe- " uer is not ſo, is counterfeited. This miſera- " ble age is too much exerciſed, vnder pretext " of Religion, *aut in delendis aut declinandis re-* " *gibus*.

Eccle. 10.20 God ſaith, *Curſe not the King, no not in thy thought*: Poperie ſaith, Curſe him not in thy thought, but ere euer hee be able to know

thy

thy thought, giue him a blast, æquiuocate: & then if the blast hold not, hang him that missed him, but if it holde, canonize him that hit him. Hang all *Æquiuocators*. But leauing to eternize my Fire from the quantitie, but rather the quality of my fewell, I go about to that corner of our great expectation of your Maiestie, after the example of *Iacob*, in a thankfull memorie of so great and gratious a deliuery.

And Iacob, *called the name of the place Peniel: for* (said he) I *haue seene God.* *Gen.* 32. 30.

Protasis, or Proposition.

One thing doth *Iacob* here immediately after his deliuery, and an other afterward. chap. 35. 2.

Apodosis, or Application.

So did our *Iacob*, immediately after his deliuerie, goe to *Bethel*, that is, Gods house; and there solemnly praised *the mighty one of Israel*, as the onely author of his deliuerie, to which all his people said *Amen*. And this *Tuesday* beeing as it were *Tuyce-day* for his wrastling: first, *dies Martis* by blood: and

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now

now *Vulcan* by fire: ſo hath his Maieſtie turned the ſame daies for euer in daies of Gods diuine ſeruice, *in perpetuam & religioſam rei memoriam.*

Gen. 35.2. *Then* Iacob *ſaide vnto his houſhold, and vnto all that were with him: Put away the ſtrange gods that are among you.*

Now (Sir) haue we done with words of praiſe, and come to workes of praiſe. Wee ſee euen in our Patriarchs houſe and followers a deformitie, *ſtrange gods.* The like ſeeth your Maieſtie both in your Court & Country. We ſee alſo in *Iacob* a conſtant & couragious zeale to reforme both, without exception of perſons, yea, he ſuffered not ſo Gen. 31.19. much as his own *Rahel* to keepe the ſtollen gods of her father *Laban*: what leſſe can we look for of your Maieſty? No, what leſſe do your beginnings already promiſe vnto vs? Baſilicon Doron. *Then (Sir) conform to your own grounds; *begin your reformation euen at your elbow, and ſo to the extremities of your kingdome.* So this corner of my *Bonefire* for your houſe, the next for your people. For both one generall.

No

No trusting a Princes person to ser-
uants; nor the keyes of the Cõmon wealth
to Gouernours, diuided from their Maister
in religion: chiefly professing that religion,
which onely of all, maintaineth for a *Max-*
im, to cut off *Maximos*, for a *Principle* to kill
Principes: a practise without any president,
whervpon hath ensued this *late, little treason.* *Ironia.*

Antitheses for the people.

Iacob came not to his *Canaan* by conformities: neither shall your Maiestie euer enioy long your *Canaan* by them.

Iacobs posterity had a great many mightie Nations to cast out of his *Canaan*, differing from the true seruice of God: & your Maiestie hath but one, who will neither serue God nor you. *Ios.* 5. 1.

Iacob his posteritie made (but rashly) a couenant with the *Gibeonites* in *Canaan*: your Maiesties couenant was craued by Romish catholikes, refused by you; further thẽ euery particular mans behauior & dutifull obedience might demerite, whereof my selfe was a witnesse; too much grace for so much ingratitude. *Ios.* 9, 3.

The

The *Gibeonites* were contented to draw water & hew wood for the houſe of *Iacobs* God. The Romiſh Catholiques wil kindle fire and burne wood to blow you vp; becauſe ye do not ſuffer them ſerue their own god. Then (Sir) away with them: and as after your *Diluge*, you purged your Land of bloud: ſo after this *Doomeſday*, purge vs from *ſtrange gods*.

In the Parliament next following.

At that *Diluge* your Highneſſe made a law, that no man ſhould beare the name (much leſſe the nature) of *Eſau Gowrie*: let alſo your lawes nowe aboliſh both the name and nature of *Romiſh Eſaues*.

Truſt not their Oathes for *Non eſt fides* ſake; nor their ſubſcription, for they admit interpretation by way of *Æquiuocatiõ*, they breed *Diſtinguoes*, which draw on your *Extinguoes*. The onely *vniuoque* way is, Away with them.

But this were hote. No wonder ſeeing it is the breath of a fire: can my fire, in a fierie ſubiect, againſt falſe firy ſubiects, ſpeake other then a fiery language? My Fire burneth only for King & Country, and yet quicke with both: ſhall it be cold with thoſe that would burne both?

Ob-

But *All* would not so, therefore all must not away. *Resp.* God knoweth how many do, or how long they shall think so. Yet all Popery away, seeing all sorts of Papists haue thought so. Marke my Induction. Obiect.

Ecclesiastiques and Laicks haue thought so: of Eccles. Jesuits & Secular Priests haue thought so. Of Iesuits, Priests, and Prouincials haue thought so. Of Laicks, Subiects against any Prince, and euen against their owne Prince haue thought so: Subiectes Seruants, against both their owne Prince and Maister haue thought so. Of late, all these Disciples, and Children thought so: and of olde, *Papa pater*, and *Roma mater*, both thought and taught so. And I pray, if this Pope-religious blast had not beene, what Iesuits, Priests, Subiects, or Seruants of that sort could giue more esperace of duty, then these same that were in? None, then still away withall Popery. And since Rebel-religion is all the riches we haue from *Rome*, his Mad may better say to father *Pope*, then the King of * *Sodome* to father *Abraham*, *Da mihi animas, bona cape tibi*. Let the Pope take * Gen. 14, 21.

take home both his *goods* and his *Gods*, let the ſoules bee our Soueraignes: Soules in *Ciuilibus* properly and peculiarly; in *Sacris*, to follow their *Moſes*, leading them from *Pharoas* ſlauery to Gods ſeruice, and if this cannot be, let *Gods*, *goods*, and *good men*, all goe.

Then, though we truſt none, there is no fiery triall; blowing ouer Sea, is not blowing out of the World. Truſt them: No. I haue ſeene (not ſo long ſince) Papo-Catholiques, ſubſcribe once, ſweare and ſubſcribe twice; Communicate, ſweare, and ſubſcribe thrice; & fall back foure times: yea ſome of thé come to that height, as to bear ſome office in our Church, and yet remaine Romiſh. Good Lord: But ſeeing I conceale my owne name; I will not reueale theirs, howſoeuer ready to giue proofe of all, to ſuch as both know me, and haue authority to call me to my anſwere, in truth without Aequiuocation: for all are ye called to ſay, *Non eſt fides ſeruanda hereticis*, that is to ſay, *Nulla eſt fides his Catholicis*.

But here the pitty of bewitching Popery,

that

that Gentlemen, who in their ciuill ſociety, make conſcience to breake their ſmaleſt promiſes; yet by a poſition of Romiſh Religion, are ſo farre cooſened, as to conceyte, not onely a lawfulneſſe, but euen a merit, to breake all the bondes of *Nature*, God, and *Man*. Blow vp all. Then, ſhall the ſafety of King and State depend vpon their diſpoſitions in their Religion? Or rather diſpoſe of them and their Religion for their owne ſafety?

But there be ſome *Mild ones* (ſo ſaith our late Libeller) *ſome fiery, ſome dipaſſionat Catholiques*. Aunſwer. They be euen iuſt ſo many fiery, and diſpaſſionat Traytours. I proue it by his owne libell. Obiect. Againſt the Earle of Saliſbury. Anſw.

The firſt he concludeth on himſelfe: The ſecond, *the bleſſed Sacrament* (ſaith hee) *is once more taken to kill his Ma. Counſellour*, the Earle of Salisbury; *fiue good men* of the diſpaſſionat ſort; yet all goe on fire: a blaſt for the King, a *Shot* for his Counſell; and I dare auouch that whatſoeuer hee bee, dare call that a *Bleſſed Sacrament*, which is onely taken for binding men to ſuch bloudy

dy attemptes, is a Traytour, not onely to the King, but euen to Christ himselfe. Is Christ a King himselfe, the Sauiour of the world, become nowadaies a common cut-throat of Kings? Swearing to kill all such as Traitor-Catholiques conspire against? No, he will still make such Sacramentes prooue (as before) but as bloudy *Excrements* against their owne heads.

*To the Earle of Salisbury.

But because our * Libeller is come to *Fannes, able to seuer the fault of the professor from the profession it selfe*, which he complaineth wee haue not. To shew them plainely, we can distinguish *Distinguenda*, and so not confound *Professorem & Professionem*. Thus it goeth.

Professor, is Traytour *Doctus*, *Professio* is Traytour *Docens*. *Professor* is the Vessell apt to receiue any liquor at the first, *Professio* is the poyson infecting euery Vessell which receiueth it. Now Maister *Fanner*, where saie you the fault is? Is it not in the *Profession*? And such as once sucke the milk of it, and become at first (as you call them) but *Mild ones*, are easily made to receiue stron-

ſtronger foode, and become *fiery ones* for a *blaſt*, or *good men* for a *Shot*. *Nemo naſcitur artifex*; and ſo *nemo naſcitur, ſed fit, Catholicus carnifex*: if it were the fault of the people or the Profeſſors; why then ſhould we not finde ſome Browniſtes or ſuch other ſects, Cut-throats, *Religionis cauſa*, as well as Catholikes? No, each ſect hath his own errors, but it is onely *Quarto modo proprium* to Catholi-ſchiſme, *To cut downe Kings*. Omni, ſoli, & ſemper.

Then (Sir) if there be no meanes to ſeparate Treaſon from the profeſſion, nor the Profeſſion from the Profeſſours, of force muſt you Ma: either ſeparate both from you, or let them ſeparate you frō the world: you muſt either be conuerted, or euerted. No king ſhall be ſure of his Crown, till they be ſure of his ſoule.

For firſt, *Spaine*, becauſe he is wholly the Popes, he is ſecure of his Crowne: giuing harbory to none that the Pope-hunteth. And what more liberty ought wee to Romiſh Idolaters, then they to vs? They will obey none but Catholique Kinges; Then (Sir) accept you of none, but true Chriſtian

Subiects. True, they cánot be, for although they will follow the *Leopard* of *England* or *Lyon* of *Scotland in Ciuilibus*, yet ſo ſoone as your Ma. ſhall diſplay the Lyon of *Iuda*, there they leaue you diſclaiming your colours, they æquiuocate. Since they will obey but *in tanto*, let them goe beyond Seas *in toto*. *France*, though he bee turned too good Catholike, yet muſt he go to heauen toothleſſe, becauſe he had not fite enough in his Religion, but harboureth ſuch as his holineſſe hunteth. And ere he come thither muſt he paſſe *per pontem amentium*, as in that late treaſon of the mad man on the bridge: for it is well ſaid;

Eſt Papa pater Pontifex,
Non pontifex, ſed potifex,
Non potifex, ſed panifex,
Non panifex, ſed carnifex,

And becauſe of his Vbiquitarie holineſſe, it encreaſeth thus:

Hic Carnifex, infernifex,
Eſt Papa pater Pontifex.

But *Britaine* onely, *Britaine*, becauſe hee

vſeth

vseth calme and christian medicaments for quenching their *Aetnian* consciences, as the Oyle of Lenity, the Balme of Mercy, the mouth of Propheſie, workes without arrogácy (the only Phyſick for queaſie ſtomacks ouercharged with the Dregs of that whoriſh cup.) Therefore muſt his Ma. goe to Heauen by a blaſt, and in the workes of his *Supererogation*, his whole poſterity, and almoſt his people with him. And ſo by way of *Aequiuocation*. (*They wish him to bee as great a Saint in heauen, as he is a king on earth*) ſo ſhould he be no more a King on earth. And we wiſh them *vniuoce*, and *vnavoce*, that they were all preſently as true Saintes in Heauen, as they bee falſe Traytours on Earth: So ſhall they bee as great Saintes as the King; for they are as falſe as hee is great. But heerein prooue they that olde ſpeech true. *Pernicioſa Lenitas, ſalutaris ſeueritas.* The libeller aforeſaid.

Three ſortes of Catholiques haue I euer remarked; one youthly, leaning moſt to that Lawe which gaue moſt liberty to their luſts: *Woundes* and *paſsions*, Lecherous Catholiques.

Tauerne, and *Brothel-house*, fast so many fridaies, and all is well.

Ignorant Catholiques.

Another, *Ignorant*; *de profundis*, and *cor mundum*, knowing as little what they say, as what they do. *Ignorantia mater pietatis.*

Treacherous Catholiques.

A third, purified Catholiques; the Popes first borne, and those are onely for shauing of Kings Crownes.

For the first, good lawes may bridle liberties, and correction breede knowledge. For the second, some exorcismes would bee vsed to banish this spirit of darkenesse, or else they sent to Rome for exercise of their Religion. For the third, whersoeuer they be found, *Exalt Haman.*

Thus farre hath my *Bonefire* plaied vpon these two points, *Professor* and *Profession*; apparaling each point, not according to the owne merit, but my owne meanes, all in Truth.

Now begins my fire from that corner to die (as it were) for a dolefull shew, euen pittying, (though it bee a fire) that *Seeming piety* should make any Princes Subiects so *alienated* from any Prince, much more such

a princes subiects, by a catholike cõtractiõ, *Italienated* against such a Prince. A Prince (I say) to whõ God hath giuen (& so giuẽ to vs) such qualities, as are not to be expected, but when the courses of *Dauid* and *Salomon* come about: for euery King is no more a *Dauid*, then each *Dauid* a King. Yet must he haue a blast. And whensoeuer (but O) so shall be, their miserable, (but vnremediable) posterity shall worship him in his *Tombe*, with whom they wrastled in his *Throne*.

Neither is this the onely misery of our Kingdomes, but euen of all Christiandome; Hence is it that the *Turke* to whom the very name of Christ is odious, goeth out conquering Christendome, not so much by his owne force, as sought vnto, for feare of such Catholique fire, as, where the *Turke* often contenteth himselfe with * *Somata*, they wil haue both * *Somata Psychas*: for the *Turk* hath not yet learned to *equiuocate*, nor cannot, vntill hee turne Catholique: neither know In so much oddes as men talk of, betweene an ignorant, pittifull, Jnfidell Turk,

* Bodies.

* Soules and bodies.

and a wilfull, cruell, Idolatrous Catholique; beſide, that the Turke cõmeth in *Subiugans*, the other *Subditus*, and yet will ſubdue all.

But leauing that Pittileſſe Turke, to teach theſe pittileſſe Catholiques, we returne to our *Iacob*, both ready and able to hold out the one, and throwe out the other in hys new conquering word: *Put away your ſtrange Gods from amongſt you*; Yea, a ſtranger God then was either that *Calfe* of the *Iſraelites*, or the *Philiſtimes Dagon*, is this Catholique *Dragon*; who will neuer talke with *Iacob* in other tearmes, then *Blow vp King*, till he *Throw out Catholique*, at leaſtwiſe Catholi-ſchiſme: for no *Apelles* ſhall euer ſo perfectly paint out Popery, as it hath pictured it ſelfe in this little blaſt, not in Name but in Nature, not his viſage onely but his workes, *Powder*, pourtraying as well the *Mild* as *fiery* Catholiques. Thus.

Powder the true picture of Popery.

Powder kindled, bloweth vp all: *hot Popery*. *Powder* applyed cold, eateth vp all, Iron or ſteele; *Mild Popery*.

Powder, muſt alwayes be vpmoſt, and ſo

may it be fiered on the palme of the hand: but if vndermost, it bloweth vppe all; So stood our Parliament-house on the verie Pillars of Popery, Barrels of powder: Because they would keepe Popery vnder, they should haue all gone vppe. But place once the Pope aboue Prince and Parliament, and so sleepe in safety.

Then (Sir) vse powder, as Powder; either set it by it selfe apart, where you may bee sure of it both from *Firy* blowing or *Mild* rousting; or if there be no lodging for it, send it beyond Seas to the *Netherlandes* whence it came; they haue both more vse of mines and shot, then we. And being beyond Seas, I will become surety it shall neuer blow vppe any on this side, make sure within who list.

Otherwise the Carte of *Phœbus Lucifer*, ruled by *Pope Phaeton*, drawne by Wilde Iesuits, and attended by *Catesby*, *Persie*, *Digbies*, all good Catholiques, falling once more on the land, will burne vp *Iacob* with his *Rabell*, his *Ruben*, and hys

Leuits, the whole Princes and people of Israell. Gather it thé altogither, leaue not here and there a sparkle, lest either *Aeolus* blow, or *Vulcane* beate; & so we haue a new blast: for the Pope and the Diuell are sildome at wrath, they be both cunning Aequiuocators. Gather them, not (as they did you) to an vnknowne destruction, but either to a hopelesse coniunction, or a happy separation. Let Maiesty seat it selfe on the Throne of authority, assisted both with Iustice and Mercy, and so giue them one *Ite, missa est*, for all.

And surely it is a sore persecution, where the seed of Rebellion blowing vp Prince & all, for religion is sent (for preuention sake) in peace, to the soyle of their owne Religion: here it is no fire (I hope.) What craued the *Israelites*, but * *leaue to goe worship in the wildernesse?* What craue our poore Brethren ofté burning in *Spaine* (but for not yeelding to them Religion) more then leaue to retire? But such *Pharaos Ethnicke* and Catholique (like that * *Steward, wise his owne generation*) may teach vs more prouidence in our profession.

* Exod. 5, 3.

* Luke 16, 8

Since

Since this Ile was accursed of the Pope, in our Princes, and so cast in Christs handes, Popery hath neuer prospered here. It taketh more false and artificiall fire to foster it then do Oranges, and yet is euen rotten before it be ripe. Else where can be Ladies found that can giue the blind their Legges, and the lame their eyes; in euery street corner, a Christ, and towards *Rome* is Religion so ripe, that from euery tree they may pull a *Pope-granat*, a *Pater-garnet*: So *Ite, missa est*, is the only best both for their soules and our bodies.

Virgo Hallensis, and Aspricollis Lipsius.

But my fire being build for ioy, and now neere spent, time it were that our mirthfull *Chorus* went once about it in this order. Our *Iacob*, holding in his one hád the *Princes of Israell*, the *Nobility* in the other, his *Leuits* and *Cleargy* followeth, or rather chaseth them, the whole body of *Israell* crying, *O Iacob Prince of Israell, proclaime not, but practise a reformation vnto vs: preserue vs from fire. Iacob* answereth, *Put away these strange Gods that be amongst you*, and setteth them a worke to see to their owne safety in

all time comming. Then Princes of Jsraell, make no more couenants with such Gibeonites, whom nothing can bind to *Iacobs god*, nor from whose fire nothing can deliuer *Iacobs* selfe.

All lyeth on Iacob, for except he preuaile among men, no hope of reformation: for both in Church and Nobility are a kind of strange Gods.

The Church heere is two-fold (and so farewell one-foldnesse) one sort is, who can neither be knowne by Coate nor carriage, to be Church-men, but like a pack of wilde Mulets (whose nature is, the more they are loaden, the lighter to goe) charged with church liuings, can neuer be ouerburthned with benefices: taking it for the cheef mark of their Christianity, that they haue diuided Christs coat, and parted his patrimony amongst them: Church-men, not of calling, but so called: *Sacrilegious Achans*, who haue not onely stolne (in the minority of our gratious King) from the house of God things consecrated, but euen the execrated also, the *Babilonish garment*, and the *tongue*

Ios. 7, 11.

of gold, and the portion of *Leui*, thereby tying the golden tongue of Christes Gospell; but haue also made such Lawes, and haue cloathed thẽselues with such offices, as may bee able to maintaine them. These *Achans* can say in time of neede, *Let the King liue of his owne*, and *puram eleemosinam* to the preachour. But, praysed bee GOD, our *Iacob* hath appointed (as did *Iosua*) *a to morrow* to them, to sanctify the people, that the execrable thing may bee taken away, and so this *their strange God* not onely put from them, but maintenance giuen for planting the true God amongst them.

The other sort is, the Preaching, but not fully priuiledged Church, being abridged of the former, both of liuings and liberties: True Leuits, but a *Strange GOD* hath also cropen in amongst them, a sparkle of the Powder of diuision: * For where God at first diuided them among the rest of the People, for theyr instruction, they bee nowe diuided and at oddes among themselues, to their owne destruction; all busied about white and blacke, while Catholiques car-

* Gen. 49, 7. Deut. 10, 8.

carry away ſoules and bodies, in ceremonies more then ſubſtance, diſputing anent *Diſcipline*, while the other ouerthroweth the *Doctrine*.

Heere would our *Iacob* faine haue the *ſtrange God away*, and reſtore the *Leuits* to there former ſtate, onely yet impeded by *Leui*, his diſputes and *Achans* difficulties. God accord the one, and remoue th'other; that, as *Leui* firſt iſſued out of *Iacobs* loines; ſo, our *Leuits* hauing their libertyes reſtored by our Iacobs lawes, may with their *Iacob* ſo ſoundly iumpe & ioyne in the cauſe of religion, that in all his Kingdomes the onely* God of *Abraham* be ſworne by; and not with *Laban*, the God of *Abraham* and *Nabor*; that is, a Papiſt, a Puritan, &c. And his *Leuits* againe (beeing an eſtate of all others ſeated moſt in the harts of the multitude, able in one day, yea, all in one houre weekely, to ſpeake to all the people, which *Iacob* cannot do, may be made the mouth of *Iacob* to his Subiectes for knitting their harts vnto him. Heere is both *piety* and pious *Pollicy*, *Loyalty*, and *Religion*, God and *Cæſar*.

* Gen. 31, 53.

The

The Nobility too much giuen to nouilty; almost running ouer ſtrange Realmes, and ſo bring home *ſtrange Gods*. Some, ſuch reformations as begin at the Kings throat; ſo dyd *Gowry*: others, and too many, a little Catholike powder, too ready for a *Blaſts, Shot*. And howſoeuer no man will hold, that ſo ſoone as a man is turned Catholique, he is ſtraight turned Traytor (God forbid) yet (I ſay) hath he ſo ſoone planted in him, that powerfull ſeede of Treaſon, which ſeconded by ſmooth *Seminaries*, doeth by degrees draw him vnto the depth of many deſperate ſins, to which of his owne nature he ſhould neuer haue inclined: firſt perſwading that ſinne is venial; then that ſinne is not ſinne, and laſt that hugeſt ſinnes are higheſt meritorious.

And though each ſpirit bee not alike deſperate in daring (becauſe perhaps not alike laboured) yet, if the Moone had changed on vs conforme to their Catholike Calender, as the *fiery ones* ſhould haue executed; ſo the *Mild ones* wold haue accepted the common benifit, counting it *bonum*, though not *benefactum*. They had all ſtood for Nouations, a newe

world, a new King and a new Religion. The *Mild ones* serue to harbour the *fiery ones*; one *Missa*, is Mistris to both, both haue one generall end, *Toleratiõs*, *Alterations*, or (if al faile) *Exterpations*. Away then with all Popery, hot or cold; and God strengthen our *Iacob* to go on in his beginnings* before he entred his *Canaan* for order taking with the Education of the yong Nobles of his land; cheifly such as should bee sent beyond Seas, left by such Romish Regeneration frõ Traditions, the treasure of Treasons; and vnwritten Verity, masked with a counterfeited charity, Princes bee not brought againe to the shambles, and the people as Beues for sacrifices. Thus (sir) my fire hauing spent much of his endles fewel *Affection*, giueth out this one glimps (as his last breath) on your own sacred person. That, seeing you are found to be in Name and life a *Iacob*; in Birth right and blessings a *Iacob*; in *Esaus* and Enimies a *Iacob*; in Tentations and Wrastlings a *Iacob*; and in strength and preuailinges a *Iacob*: so in dutifull thankfulnesse you be also a *Iacob*. God then biddeth you (as he *bad Iacob*) *arise, go vp to Bethel* and worship in Gods house. Then with *Iacob* take with you

* The last assembly assisted by the K. at Haly Rudehouse

* Gen. 35, 1

your houshold and all that are with you: and so many as will not goe with you to *Bethel* Gods house, send them to *Bethauen* the House of vanity, the land of their Idols.

Doubtlesse, the most part will quite their Idols, * and giue *Iacob* their *earings*, the cause of their *errings*, which then your H. may hide (as did *Iacob*) *vnder a Oke* of euerlasting oblivion. Danger on successe, are neither to bee feared; the fear is on their side: for no strength in *strange Gods*. You see how small a circle can exercise their minds; how little a mark taketh vp whole fiue Romish Musketters; euen your Ma. most faithfull * *Salisbury*; but alasse, it is *Virtutem viri non personam* they aime at. But howsoeuer, better it were to leaue cõquering, then dye yeelding; better to repaire Religion decaying, then restore it once lost; better die martyred then onely murthered; and better Vindicate in time our *Iacobs* life; then to reuenge his vntimely death. What if none were to assist, but he that fought for him at Perth? That informed his minde at our late Parliament? In the first, *Iacob* expected a *Banquet*, not a *Reformation*: in the last he intended an

* The letter to the Earle of Salisbury.

Vnion, not a *Separation*. Sword and fire haue assailed, but neuer preuailed, and shall that God distitute *Iacob* now wrastling for his glory? Besides, the whole body of his Subiectes, ready (as *feete*) to carry him; numbers of his Nobles, as *armes* to defend him: his *Leuits*, as the Trumpets of his mouth, at whose sounding the Walles of *Rome* shall fall downe before *Iacob*, as did *Iericho* before * *Iosbua*. And among many thinges forspoken of old of our *Iacob* (from whatsoeuer spirit they breathed) hauing now their full performances; this also was one, *That he shall pull downe the VValles of Rome*; which spiritually vnderstood, may proue (in the power of God) that as in *Rome* Ethnick:

Iosua 6. 20

Scaliger. * *Imperij fuerat Romani Scotia limes*:

So in *Rome* Catholique

Romanæ fuerit Scot' Anglus origo ruinæ.

Amen, *without Aequiuocation*.

FINIS.

20 JY 63